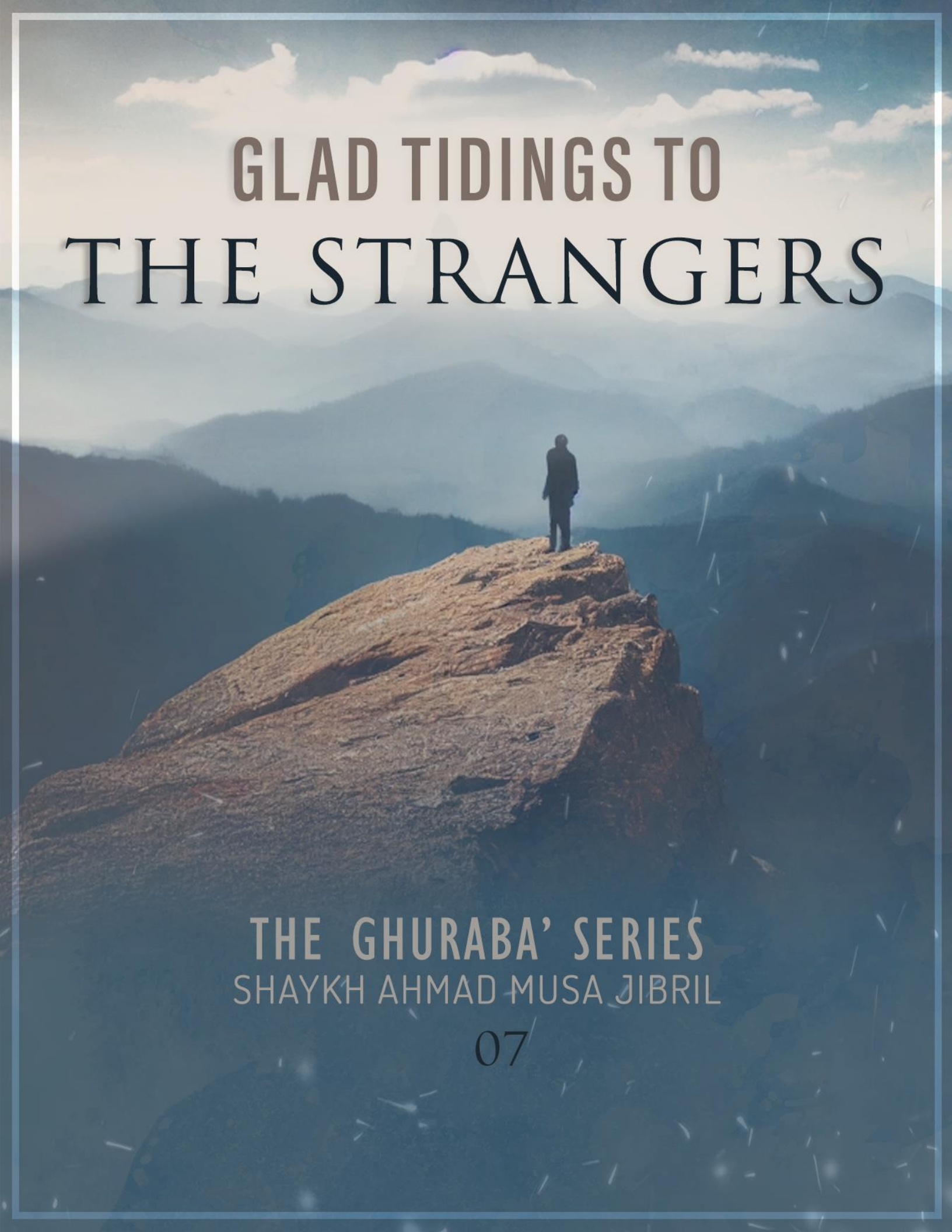
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

07

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (07)

The Consequence of The Pledge of Tawhid II

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

We began speaking about the pledge and we mentioned the two women who attended with a brief biography about them, and then it led to matters pertaining to their name.

Now, as to the pledge of Al-'Aqabah, the strategic planning behind the pledge, like its time, day, and location, were chosen by RasūlAllāh ﷺ. He chose the last day of Hajj when everyone was preoccupied in preparation for returning to their lands and homes, and most likely drained from the events of the pilgrimage. And he ﷺ strategically chose it at a distance in Al-'Aqabah between Makkah and Mina, approximately five kilometers from Makkah, to avoid anyone seeing them. And he chose Al-'Aqabah, which means a mountain pass, and it became a name for that specific mountain pass. He chose that area because it's least likely that they will be spotted, and he ﷺ chose the portion of the night when the somnolent people of Makkah would most likely be in the deepest of their sleep, and he ordered the meeting be a secret. As Strangers, they proceeded one by one or two by two to avoid detection until they reached Al-'Aqabah just as they were ordered to do. Each and every one of them came with complete obedience and full submission, knowing the consequence of what they were getting into and the price that they will be paying. Beginnings for Strangers are full of hardships and trials, but they lead to an honorable conclusion in Dunyā and Ākhirah, as this one did.

The Messenger ﷺ attended the meeting with his uncle, Al-'Abbās. At that point, Al-'Abbās was still a disbeliever, but he was concerned over his nephew's safety. The Messenger ﷺ said, *"If anyone wishes to speak, let them do so, but briefly."* It's also related that Al-'Abbās is the one who said that, and it could have possibly been both. As I mentioned yesterday, the reason I mentioned this Bay'ah,

with so many various lessons and details that one can learn from for months to come, is specifically because of the statements given by two young men from the first, foremost pioneers who accepted Islām, from the ones Allāh said about them,

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَار

And the first forerunners [in the faith] among the Muhājirīn and the Ansār…[1]

Two of the seventy-five rose to their feet to apprise the rest about the serious, dangerous step they're about to take. They wanted them to give their pledge fully aware of the circumstance surrounding the whole affair. They wanted them to be ready for the sacrifice it would entail. They rose to teach us what the consequence of adhering to Tawhīd really is and what strangers need to understand today. Jābir Ibn 'Abdillāh رضي الله عنهما, who witnessed the pledge with his father as a young boy at the time, he narrated the story — and usually when someone's young and attends such an event, they're very observant in details that elders may overlook. In the Hadīth that's in Musnad Ahmad, in Al-Bazzār, in Ibn Hibbān, in As-Sunan Al-Kubrā lil-Bayhaqi, and some of the Ulamā' of the Hadīth said it's on the rules of Sahīh Muslim, he said — and I'm mentioning only the portion that concerns us for the Hadīth —

فقمنا إليه، فبايعناه، وأخذ بيده أسعد بن زرارة - وهو من أصغرهم - فقال: رويداً يا أهل يثرب

When we were about to give the pledge, As'ad who is among the youngest took the hand of the Messenger ﷺ and stood up to speak.

[1] [9:100]

In another narration, Jābir رضي الله عنهما said,

وأخذ بيده أسعد بن زرارة, وهو أصغر السبعين رجلا إلا أنا

As'ad ibn Zurārah, who was the youngest of the seventy men, with the exception of me, took the hand of the Messenger ﷺ…

Meaning Jābir, the narrator of this Hadīth, is the only one younger than As'ad ibn Zurārah, according to him.

Something worthy of noting is not only were Jābir and As'ad among the youngest or the youngest there, but most of the attendees were from the youth, because when Al-'Abbās, the uncle of the Messenger, met them, he said, *"I don't recognize these attendees."* The people of Madīnah, especially the leaders and elders, were known to Al-'Abbās. Even though he resided in Makkah and they were in Madīnah, there was communication, interaction, visits, and pilgrimage between people of Madīnah and the people of Makkah before messagehood, so they knew each other. But he didn't recognize these particular people that were present, and that was because they were a younger generation who Al-'Abbās had never met before. This goes to further show what I've emphasized throughout my decades in Da'wah, and you can't emphasize it enough, that the youth — by the will of Allāh — are the essence that bring victory to this Ummah. Even the leaders of Kufr nations like Hitler, they realize this reality in establishing their nations, as Hitler's famous quote is, *"Whoever owns the youth gains the future."* So imagine when it's youth inspired by the Tawhīd of Allāh سبحانه وتعالى.

The first to strike his hand in fealty with the hand of RasūlAllāh ﷺ was As'ad Ibn Zurārah and he said, *"O people, do you know on what basis you're giving your allegiance to Muhammad ﷺ?"* And according to Ibn Sa'd in his Tabaqāt, the first one who gave the pledge was As'ad Ibn Zurārah. Ibn Al-Athīr said it was Ka'b Ibn Mālik. Ibn Ishāq said it was Al-Barā' Ibn Ma'rūr. It doesn't really matter who was the first, because without a doubt, if they had the chance, every one of them

would have attempted to be the first. But the confusion is most likely related to the perspective of the narrators, what each narrator saw or what they meant by "the first".

Now what did this young man want to tell the congregation? What did As'ad رضي الله عنه want to say? He said,

رويداً يا أهل يثرب!

Take it easy, oh people of Yathrib.

We said that Yathrib was the old name of Madīnah.

إن إخراجه اليوم مفارقةُ العرب كافَّةً، وقتلُ خياركم، وأن تعضَّكم السُّيوف

You know the consequence of what you're doing today means departure from all the Arab.

Your hand in the hand of the Messenger ﷺ today means departure from the Arab. All the Arab are going to turn on you. The world is going to revolt on you. The second one,

وقتلُ خياركم

Those beloved to you are going to be slaughtered in this path.

He said your leaders, those deeply loved and protected by you are going to be killed. Basically meaning in this path, if the loved and protected ones are going to be killed, then your lives are at a greater risk as well. You're going to be annihilated after this pledge. A path where there will be loss of lives. The old tactic of the enemies of Allāh is to aim and rejoice at the assassination of the leaders of the Muwahhidīn as they attempted to do with RasūlAllāh ﷺ. When they can't physically assassinate them, they attempt to character assassinate them, silence them to different means, or imprison them or oust them.

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ

And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah)...[2]

Leaders are the nucleus spring that waters the offshoot. They think by attempting to dry the spring or their attempts at eradicating the roots that this will end the pure call of Tawhīd from spreading, and that never happened with the death of RasūlAllāh ﷺ, so it will not happen after the death of anyone after him. Nor will it happen so long as there are a sky and earth in existence, so long as there is the likes and descendants of As'ad Ibn Zurārah who Allāh keeps sending this Ummah. Killing, imprisoning, silencing, slandering the leaders of other ideologies or nations may exterminate it permanently, it may paralyze it once and for all, but the light of Allāh سبحانه وتعالى runs on a different measure. Every time they think they put their last nail in the coffin, ending the pure call of Tawhīd, it emerges stronger than it was. It can never be extinguished as it will only spread in fullness even if Kufr abhors it. Hatim At-Tā'i, a Jāhili poet who died forty-six years before the Hijrah, he said,

[2] [8:30]

اِذَا مَاتَ مِنَّا سَيِّدٌ قَامَ بَعْدَهُ نَظِيرٌ لَهُ يُغْنِي غِنَاهُ وَيَخْلُفُه

Similarly said by As-Samaw'al who was also from the Jāhili poets — he died 63 years before the Hijrah — he said,

اِذَا سَيِّدٌ مِّنَّا خَلَا قَامَ سَيِّدٌ قَؤُولٌ لِّمَا قَالَ الْكِرَامُ فَعُول

In meaning, since you can't give the eloquent Arabic poems their rights when translating them, they both said every time a leader dies, another steps up to fill his shoes, succeeding him, and even better than him.

قَؤُولٌ لِّمَا قَالَ الْكِرَامُ فَعُولُ

Meaning, a successor that talks the talk and walks the walk, basically. As'ad said,

مفارقةُ العرب كافَّةً، وقتلُ خياركم، وأن تعضَّكم السُّيوف

The third one is أن تعضَّكم السُّيوف, the third statement. Literally it means the swords will bite you but it's a metaphor — كناية عن اثخان الحروب فيهم — meaning the wars will devastate and crush you. As'ad knew that Shirk and Kufr could never leave their opposite, Tawhīd, alone. It's just a fantasy fairy tale of the deluded today, where they think they will leave Tawhīd alone or love it. They will leave the deviant, tainted, deluded version. They will let them spread, support them, and even finance them. But the pure Tawhīd, they will never leave it alone, nor will

they leave its leaders, nor will they leave its true adherence. As'ad Ibn Zurārah knew once you gave the pledge on أشهد أن لا إله إلا الله and that you establish your prayer and pay your alms and hear and obey — which were the simple clauses of this pledge — that in itself, by itself, will cause the world to erupt on you, and it's no different today. As'ad broke the reality, and he said after that,

فإمَّا أنتم قومٌ تصبرون على ذلك، وأجركم على الله

If you can handle the consequence that I mentioned, and if you hold fast to it and preserve in the course, then your reward is with Allāh.

In another narration,

فإما أنتم تصبرون على عض السيوف إذا مستكم، وعلى قتل خياركم، وعلى مفارقة العرب كافة نخذوه وأجركم على الله

But if you can't handle it — after he broke it to them, he said if you can't handle it, if you're scaredey cat cowards,

وإما أنتم قوم تخافون من أنفسكم جبينة، فبينوا ذلك، فهو أعذر لكم عند الله

If you're caught in fear over yourselves, I admonish you to give it up right now, and that would be more excusable by Allāh.

In another similar narration he says,

وإما أنتم تخافون أنفسكم خيفة فذروه فهو عذر لكم عند الله

What was the reaction? What was the reaction?

أمط يدك فوالله لا نذر هذه البيعة، ولا نستقيلها

In a slightly different narration they said,

أمط عنا يا أسعد، فوالله لا ندع هذه البيعة أبدا، ولا نسلبها أبدا

"Move aside, As'ad. Move your hand. We will not leave nor demit nor withdraw from this allegiance no matter what the consequence is."

He's speaking to Rijāl, real men in every sense of that word, who already knew the consequence.

فَقُمْنَا إِلَيْهِ رَجُلًا رَجُلًا فَأَخَذَ عَلَيْنَا لِيُعْطِينَا بِذَلِكَ الْجَنَّة

Man by man, they went to give their allegiance in return for what? What was the return? What was the reward? Luxurious life? Mansions? Comfortable life? Leadership positions? Rule in the globe? It was a three-letter word. ج، ن، ه — جَنَّة That's all it was. Strangers who met in darkness and in secrecy, in terror and in fear, only to bring the sunshine of the justice of Tawhīd to the globe. As'ad Ibn Zurārah رضي الله عنه was then chosen as one of the twelve deputies after this

pledge, similar to how the disciples were to 'Isā Ibn Maryam عليه السلام. When As'ad ibn Zurārah stood up, he wasn't trying to give them cold feet, or sway them, or deter them, or strike fear into them. How could he, when his hand was already in the hand of the blessed hand of RasūlAllāh ﷺ? As'ad wasn't trying to scare them away, just as Waraqah رضي الله عنه wasn't trying to scare the Messenger ﷺ from the messagehood when he told him the consequence and what he will endure, as we mentioned in two classes. As'ad wanted to emphasize the reality of what لا إله إلا الله would entail. This shows the deep Fiqh and deep understanding of young As'ad, in his early days of Islām, pertaining to the reality of this path, something those decades or a lifetime into this Din today haven't yet comprehended or realized. He wanted to get this reality across to everyone there and a lesson for everyone today.

Shortly thereafter, what As'ad said became a reality before their eyes when the Ahzāb, the coalition, encircled them from every direction, attempting to silence لا إله إلا الله, and attempting to put an end to the call of Tawhīd once and for all. All united against them as one body, combined with the battles before the Ahzāb and the battles after and what went on in between. Muwahhidīn never cared what anyone thought or said about them so long as they were on the Qur'ān and the Sunnah. In fact, what they say only inspires a true believer. In Sūrat Al-Mā'idah, one of the characteristics of those who love Allāh and Allāh loves is that they don't care about what anyone thinks about them, or what anyone has to say about them and their belief, so long as they're on the pure Tawhīd.

وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ

And never fear of the blame of the blamers…[3]

[3] [5:54]

Get that clear. You're not going to make them like you, nor will their hostility stop against you. Or actually, let me rephrase that. You're not going to get them to like the pure لا إله إلا الله nor its teachings or its people, so give it up. They need to stop stripping Islām of its foundational pillars and meanings, and they need to quit making pleasing them a mission and a goal of their life. To please them, they're willing to strip Islām of every aspect and principle that they hate, until they reach the core, لا إله إلا الله, and strip it of its true and pure meaning. It will make them love those hypocrites who give in. They'll pave the path for them, support and finance them, as I said and as we see today, but what those hypocrites are on isn't the pure Tawhīd nor is it Islām and it costed them their Ākhirah.

As'ad told us that Kufr will rebel against لا إله إلا الله. They will hate it, unite against it, and annihilate the people of لا إله إلا الله. Do you understand that? When As'ad said this, they were Strangers in the early stages of Islām. When As'ad said this, رضي الله عنه — and I want you to pay careful attention to this very important point — As'ad said this when the order was to turn away if you're transgressed on. So let not anyone ever blame their hatred to Tawhīd and Muslims on commands or ordains of Islām, no matter what they are, whether they pertain to Riddah or women's rights or concepts of Khilāfah. Be fully proud of every detail of Islām, small and big, and never delude them, their hatred is at لا إله إلا الله itself, so nothing can please them unless you're willing to give that up as well. At this point, when As'ad foretold the reality of what will occur at the time he took the pledge, there was no defensive, let alone any offensive wars going on. There was no Jihād at that point. In fact, Muslims were ordered to be patient, and even more than that, they were ordered not to fight even if transgressed on. Look at the verses back during that time frame.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓاْ أَيْدِيَكُمْ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ

Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give Zakāh"? [4]

They were told restrain and hold back your hands from fighting and perform Salāh and Zakāh. Just perform Salāh and Zakāh and don't fight. In Surah Jāthiyah:

قُل لِّلَّذِينَ ءَامَنُواْ يَغۡفِرُواْ لِلَّذِينَ لَا يَرۡجُونَ أَيَّامَ ٱللَّهِ لِيَجۡزِيَ قَوۡمَۢا بِمَا كَانُواْ يَكۡسِبُونَ

Say, [O Muhammad ﷺ], to those who have believed that they [should] forgive those who expect not the days of Allāh [i.e., of His retribution] so that He may recompense a people for what they used to earn.[5]

Say, O Muhammad ﷺ, to the believers, to forgive those who harm them.

فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ وَلَا يَسۡتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ

So be patient. Indeed, the promise of Allāh is truth. And let them not disquiet you who are not certain [in faith].[6]

In Sūrat Ar-Rūm, be patient. Surat Al-Hijr,

وَمَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّۗ وَإِنَّ ٱلسَّاعَةَ لَأٓتِيَةٞۖ فَٱصۡفَحِ ٱلصَّفۡحَ ٱلۡجَمِيلَ

[4] [4:77]
[5] [45:14]
[6] [30:60]

And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.[7]

Even as they were giving this pledge, right before they dispersed, Al-'Abbās Ibn 'Ubādah Ibn Nadlah رضي الله عنه said,

يا رسول الله، والله الَّذي بعثك بالحق! إن شئتَ، لنميلنَّ على أهل مِنًى غداً بأسيافنا

O Messenger of Allāh, by Allāh who has sent you in truth, we are powerful enough to put the people of Mina, the Qurayshians, to our swords tomorrow, if you desire.

فقال رسول الله صلى الله عليه وسلم: لم نُؤْمَر بذلك؛ ولكن ارجعوا إلى رحالكم ق ... فرجعنا إلى مضاجعنا فنمنا فيها حتى أصبحنا

The Messenger of Allāh ﷺ said, "We have not been commanded to follow that course. Now go back to your camps." And they went to their camps to sleep until the next morning.

So if there was no Jihād at that point, nor was there any of the other noble commands that we're proud of, that the East and the West raise issues with today, none of those were in place at that time, but As'ad knew the world would wage war at them. So how did As'ad foretell that the globe would erupt on them? He رضي الله عنه knew their problem is at the core — is *with* the core لا إله إلا الله in itself, by itself. Unless you cater your Islām to their liking, and you delude your Tawhīd to their tendency, then rest assured, rest assured, they will never be pleased, because the mere existence of the pure Tawhīd is a nuisance the oppressive Kufr feel they need to extinguish, abolish, and rid themselves of it. Al-

[7] [15:85]

'Abbās Ibn 'Ubādah then got up to give a similar statement, and we'll mention it inshā'Allāh tomorrow.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم